



CUMORAH'S **SOUTHERN MESSENGER**

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INTERLECTUAL HUMILITY

ON my desk is a small neatly printed card.

It reads: "We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of this life and lost every desire for sin; and like the ancients arrives at that point of faith where he is wrapped in the power and glory of his Maker and is caught up to dwell with him. But we consider that this is a station to which no man ever arrived in a moment; he must have been instructed in government and laws of that kingdom by proper degree, until his mind is capable in some measure of comprehending the propriety, justice, equality and consistency of the same."

—Joseph Smith.

I have read this statement probably more than one hundred times, and will continue to read it, because I have never encountered a more healthy ideal and realistic philosophy than it expresses.

Why are we on earth? Many philosophers

and poets have tackled this question, but none have answered it. Instead, they have buried their frustration in hopeless self-pity, temporary worldly security, stodgy tradition or glittering pleasure.

Few have learned the purpose of our creation, because few have sought the proper source. Who, but God, could reveal his purpose in creating us. This he did to the Prophet Joseph Smith.

But the ideals of God's plan, as revealed to his prophet, Joseph Smith, should also breed great humility in the souls of those who accept them. Perhaps it might be designated "intellectual humility." Few are the people who are willing to build on the basic principles of revealed truth before attempting to increase their knowledge of the gospel. A constant plea of the leaders of the Church is for members to "stay away from the mysteries." These men are not afraid that someone will learn something they shouldn't. They are merely concerned about the precious time wasted by saints who try to understand the profound concepts without coming to an understanding of the basic principles, by obedience and humble submission.

—C. T. A.

Basketball Triumph for Elders

A group of South African missionaries, playing as the Canadian Mormons, easily won the international basketball tournament played in Durban, Natal, on May 30 and 31 and June 1.

Both the elders and the Lourenco Marques team were easily able to beat the Transvaal and Natal teams. They met in the final cup play with the Lourenco Marques team, experienced and fit, highly favoured. Although the missionaries had only a few weeks of practice before the tourney, they had in their favour lives of clean living. They overcame

the Lourenco Marques team with a score of 80 to 58.

The elders' play was described as "fast and aggressive" in local papers. The elders set the pace and their opponents could not stand the pressure.

Members of the Canadian Mormons team were: Elder D. C. Butler (captain), Elder J. R. Hicken, Elder R. M. Stevenson, Elder Jesse Gibb, Elder M. M. Merrill, Elder K. V. Blackmore, Elder K. M. Smith, Elder Carlos Smith, Elder G. C. Valgardson and Elder Grant Beazer. Brother V. H. Henning of Durban acted as team manager.

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Cumorah's Southern Messenger

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Editor: Glen G. Fisher.

Assoc. Editor: C. T. Asplund.

CONTENTS

Editorial	82
Elders' Basketball	82
Church Around the World	83
Indian Traditions and the Book of Mormon	84
New Counselor	85
The Book of Mormon As a Missionary	86
Statistics	87
The Story of Yellowface	88
About the Mission	93

COVER

And it came to pass that I, Nephi, did guide the ship, that we sailed again towards the promised land. (I Nephi 19:22.)

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BRITISH TEMPLE

AT New Chapel, in the English countryside south of London, Elder Richard L. Evans of the Council of Twelve, laid the cornerstone of the British Temple at services on Saturday, May 11.

* * *

R. S. PRESIDENT

Mrs. Belle S. Spafford, general president of the Relief Society, has returned this month after attending national conventions of three national organisations in eastern United States.

She was named a delegate by the National Council of Women to attend the international council meeting in Montreal, Canada, in June.

* * *

HISTORIC SITE

HARMONY, Pennsylvania—Five members of the Church were baptized in the Susquehanna River on Saturday, May 18, as a highlight of a programme commemorating the restoration of the Aaronic Priesthood.

Some 175 members of the New York Stake and nearby branches of the Eastern States Mission gathered at the river near the spot where Joseph Smith and Oliver Cowdery received the Aaronic Priesthood and were baptized on May 15, 1829.

Elder Abner Baird, an Eastern States missionary, reported to the group that extensive improvements are being planned in the area. He said that a meeting area, camping sites, parking lot and other facilities will be constructed soon.

At present the area is largely undeveloped and only a small marker on the banks of the river mentions the events which transpired in the Harmony area.

Of the house that Joseph Smith built and lived in while he translated the book of Mormon, and the house of his father-in-law, Isaac Hale, only crumbled foundations remain.

* * *

BYU BUILDINGS

Provo, Utah—"May their memories be cherished by the students who attend this university, and may all who come here feel to walk in light and truth through the influence of those for whom these buildings are named."

With these words, President Joseph Fielding Smith, of the Council of Twelve, dedicated and named 12 new buildings at Brigham Young University on May 7.

The dedicatory services were held in the George Albert Smith Field House and were attended by many leaders of Church, state, education, and science, and families and friends of those for whom the buildings were named.

* * *

CHURCH SCHOOLS

More than 8,000 high school students, enrolled in the seminary system of the Church, will receive diplomas and certificates of achievement from the 120 organized seminaries this month.

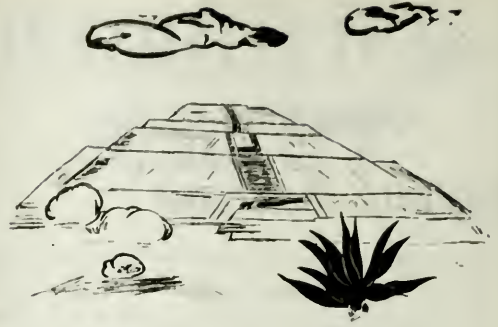
Another 6,072 students of colleges and universities will receive diplomas and certificates for their studies in the 20 full-time and 15 part-time Institutes of Religion.

INDIAN TRADITIONS

AND

The Book of Mormon

By ELDER G. R. BUCHANAN



AS I have lived and worked among the Indian people, I have about come to the conclusion that the story of the race, as we know it from the Bible and the Book of Mormon, can be found in their legends. This story would have to be pieced together—a little from one tribe, a little from another. Tradition has a way of becoming garbled and mixed, but, running through most of their stories is a silver thread of truth. A wise Hopi (Indian of southwestern United States) once told me, "We have our stories and our traditions. They follow down a trail, but every little way, we in our tradition have gone out around a rock. But, we always get back to the trail and manage to go down it."

This seems to be pretty true with most Indian legends. But by careful sorting, eliminating, and piecing together, many stories from Adam to the destruction of the Nephites on this continent can be found among them. Even today the old men of the tribes get together on long winter nights and spend much time telling and retelling stories. It is the privilege of all the listeners to speak out if they think the "singer" has made a mistake. Thus these traditions have come down through the years with a core of truth in them, though they may be modified by the individual storytellers.

* * *

IN some of the old Navajo stories there is made mention of "The First Man," and "The First Woman." The Navajos have special names for them. They believe that these individuals were brought to the world from another sphere. They do not think they "just happened" but that they came here in consequence of a pattern or purpose of a divine Creator.

Behind the story of "The First Man" and "The First Women" is the story of an all-wise Personage, generally spoken of as a "man," who is supreme. Working with him is his Son, who is consistently spoken of as "the man who never died." Associated with these two individuals is a messenger. "Someone who is able to talk to the people." The evil one is present always in opposition to the will of the the Great One. It is not hard to teach the Indian people the truth of the Godhead. The story of the flood is common among many tribes. Men and women, these stories tell, were destroyed and the fowls fled to the highest mountain to escape the wrath of the angry sea.

* * *

THE story of the confusion of tongues, the breaking up into tribes, the scattering of the people upon the earth, are common among many tribes. They believe the people were scattered and their tongues confused because of the wrath of the Supreme Being.

Recently I was on the Papago Reservation. One of our new converts to the Church told me this story: "I have never joined any church because the ministers and the priests did not teach the Bible as I read it. I couldn't read it and make it say the same things the other churches said it did. I speak the Papago language. I have lived among them all my life. I know their traditions. And as I read the Book of Mormon that was placed in my hands by missionaries, I recognised the stories of the Papago, and I knew the book was true. Your missionaries read the Bible the same way I did. These are the reasons I joined the Church. The Papago believed they crossed the ocean and came to this land, that in the ships and on the trail they were guided by a ball. In this ball

was a needle that pointed the direction they were to go. In the Papago language yet today, the name of this ball is 'Liahona.'"

Navajo tradition tells that a man and his wife and four sons came to this land a long time ago. They have, in their native language, the names of these four sons, but I cannot write them. The oldest two of these sons rebelled against the youngest two who were appointed leaders. The older sons and their children lived in the forest. They made their living by hunting and by the use of the weapons of warfare. They warred and preyed upon their two younger brothers. They covered their bodies with mud and thus became a dark people. The younger sons became builders and built cities and houses of stone. They planted gardens and fields. They did not place mud upon themselves and thus remained white. For generations there were fighting, wars and difficulties, the children of the older sons being the aggressors. Then came a night in which the sun didn't go down, and it was light all night, and the people were much disturbed and distressed. But still there were troubles. Some years after this, came an extended period of darkness.

In Hopi tradition this same story is given, but more details as to the period of darkness. During these days of destruction came upon the land; the face of the earth was changed. Towns and cities were carried away by whirlwinds. Great fear and death reigned.

* * *

The Navajo believe that shortly after these days of darkness and destructions, a great white personage appeared to the people and taught them and lived among them and brought them much good.

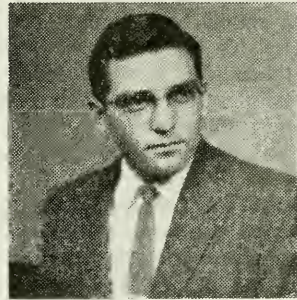
The tradition of the "Great White God" is prevalent among most of the tribes, in fact, among all of the tribes that I know. It is in the Mayan and Aztec traditions. After the visit of the "Great White God" There were many years of peace. The people joined together and lived as one. And for many, many years there were no wars, no blood-shed, and all the good things of life were enjoyed. Then came a period of time in which they began to fight again. Wars and contentions broke loose, at the end of which the white people were destroyed. Only the Indians were left.

The people lost their records and their "books." But as the Hopis say, "We were not left without hope; we were told that some day young white men, with blue eyes, would come knocking at Hopi doors and would bring back to us our records and our true story. They would come from the east, and we would know

them by their outstretched hands and they would call us 'my brother' and 'my sister.'"

THESE incidences were related in the Improvement Era, April 1955 by Elder Golden R. Buchanan, former president of the Southwest Indian Mission. Elder Buchanan had wide experience among the Indian tribes of that region; tribes that are noted for their intelligence and industry. To those knowing the Book of Mormon story there is no doubt that both the sacred book and the Indian traditions are rooted in true history. Many explanations have been given of Joseph Smith and his amazing "reproduction" of the conditions in early American civilization. However, many still overlook the only obvious explanation; that everything Joseph Smith claimed about the Angel Moroni, the gold plates and the Urim and Thummim was true.

New Counselor



ELDER K. L. Hadfield has been chosen as second counsellor to President Glen G. Fisher of the South African Mission. He succeeds Elder R. R. Olson who has returned home.

Elder Hadfield is a son of Elder and Mrs. J. K. Hadfield of Whiskey Gap, Alberta, Canada. He was born Dec. 4, 1933.

He represents the Jefferson Branch of the Alberta stake and was active in that branch in the priesthood quorums and as a Sunday School teacher prior to his mission call. He also served as secretary-treasurer of the Alberta Stake Boy Scout Council.

Elder Hadfield was teaching in the Cardston High School prior to his mission and had attended the University of Alberta in Calgary.

He arrived in South Africa, October, 1955 and has served as president of the Bulawayo Branch, Southern Rhodesia, and was supervising elder of the West Rand District when he was chosen to act in the mission presidency.



By Elder E. D. LeBaron
Mission Secretary

AS A MISSIONARY

“WRITTEN . . . to the convincing of the Jew and the Gentile that Jesus is the Christ . . .”

This is the express purpose of the Book of Mormon as stated on its own title page and translated by Joseph Smith.

Among those who have accepted this book and its principles there is no question of the necessity of a fulfillment of this purpose. However some may wonder about the extent of that fulfillment.

Short weeks after the organization of the Church of Jesus Christ of Latter-day Saints in April, 1830, Samuel H. Smith, brother of the Prophet, set out on the first missionary journey. During the early part of this journey he left a copy of the Book of Mormon with a Methodist minister, Rev. John P. Greene, who promised to try and sell it. After several days of fruitless work, Samuel returned and was disappointed to find that the book had not been sold and Rev. Greene was away. Mrs. Greene informed the young missionary that her husband did not wish to buy the book, though she herself, had read it and been impressed. By inspiration, Samuel decided to give the book to the good lady. He carefully re-iterated its importance and left.

According to Samuel's mother, Luck Mack Smith, Rev. Greene returned home and his wife offered him the book and requested that he read it. For a while he refused to do so, but finally he yielded to his wife's persuasion. He read the sacred record and called upon God for the testimony of the Spirit. Shortly afterward, he and his wife joined the Church through the waters of baptism.

In turn, they presented Samuel's book to Phineas Young, Mrs. Greene's brother, who

read it and commenced preaching it forthwith. It was next handed to Brigham Young, and given by him, to Mrs. Murray, his sister, who was also the mother of Heber C. Kimball's wife. They all received the work and rejoiced in its divine truths.

Through the witness of the Book of Mormon that early missionary journey was successful in bringing to the Church many choice souls who played important rolls in the establishment and growth of the kingdom of God.

Since that June in 1830 there has, and will continue to be many faith promoting stories such as this told by the Latter-day Saints.

What could be the contents of a book that could have such converting powers? Why would thousands of young men and women be willing to spend two unpaid years in spreading this sacred record to all the world? One would merely have to make a prayerful study of the book to find the answer to such questions.

Perhaps the greatest reason the Book of Mormon has such a powerful message is that it contains "the plain and precious things which have been taken away" (1 Nephi 13:40) from the original writings of the biblical prophets. It is an irrefutable witness of the divine birth, life, teaching, death and resurrection of the Son of God. It contains a recorded fulfillment of the Savior's prophecy, "And other sheep I have, which are not of this fold: Them also I must bring, and they shall hear my voice."

The tangible evidences backing the claims presented by the Book of Mormon, especially through scientific and archaeological studies, are making it increasingly difficult for the anti-Mormon critics to invent theories as to the origin of the book.

Although such tangible evidences are irrefutable and almost innumerable, they do not constitute the converting element of the Book of Mormon. As William E. Berrett states:

"It is its deep message which converts its readers. Those who read the volume in 1830 cared little for history or archaeology, but the philosophy answered their inner needs. The great pity is that so many became lost in debates over the origin of the book to see clearly its message."

These inspired writings are replete with promises and admonition to the seeker of truth as to how one may come to a knowledge of its

divinity. However, none is more forceful than Moroni's exhortation to readers, that they:

" . . . ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the Holy Ghost." (Moroni 10:4)

Surely a missionary could not rely upon a more reliable source than this for converting power. It is no wonder that President Heber J. Grant exclaimed, "The Book of Mormon is the greatest the grand the most wonderful missionary that we have."

-STATISTICS-

ORDINATIONS

SMITH, Richard Warrington (Mowbray) by Samuel J. Rayner on March 24, 1957—Deacon.

NORBURY, Clarence (Ramah) by Izak C. Louw on April 21st, 1957—Priest.

FABER, Petrus Coenraad (Pretoria) by E. Dale LeBaron on February 17, 1957—Priest.

VAN STADEN, Nicholas Hermanus (Pretoria) by Ellis R. Peterson on February 17, 1957—Priest.

PIENAAR, Zacharias Johannes (Pretoria) by Norman J. Law on February 17, 1957—Deacon.

LION-CACHET, Jan (Pretoria) by Ellis R. Peterson on February 17, 1957—Deacon.

SMIT, Johannes Hendrick Louis (Pretoria) by John Larry Nelson on February 17, 1957—Teacher.

BALMER, William (Springs) by Johannes N. P. Jubber on March 10, 1957—Priest.

BOTHA, Paulus Stephanus (Springs) by Henri De C. Hugo on March 10, 1957—Deacon.

MARTELL, Harold Edmund (Springs) by Ronald L. Hadley on March 10, 1957—Priest.

VAN COLLER, Charles Ivor Rex (Durban) by Hendrik J. M. Pelser on April 14, 1957—Priest.

FISHER, George Alexander (Durban) by Andries J. G. Naudé on March 24, 1957—Priest.

BAYLEY, Raymond Dennis (Durban) by Walter O. R. Erasmus on March 24, 1957—Teacher.

ROBINSON, Andrew Woodside (Welkom) by Merlin D. Caldwell on May 20, 1957—Priest.

BOTHA, George (Welkom) by Merlin D. Caldwell on May 13, 1957—Deacon.

BAPTISMS

PRIEM, Nannette Marion (Out—Northern Rhodesia) b. Douglas H. Hartley c. Glen G. Fisher; April 21, 1957.

PRETORIUS, Petronella Ellen (Springs) b. Izak C. Louw, c. Johann P. Brummer; March 17, 1957.

PRETORIUS, Elena Cathrina (Springs) b. Izak C. Louw, c. Henri De C. Hugo; March 17, 1957.

SCHEMPER, Anna Catharina (Van Zyl) (Springs) b. and c. Ronald L. Hadley; March 17, 1957.

ELS, Cornelius Johannes (Springs) b. Ronald L. Hadley c. Clarence W. Hunter; March 17, 1957.

CLOETE, Gert (Springs) b. Ronald L. Hadley, c. Clarence W. Hunter; March 17, 1957.

WINSTANLEY, Percy Edwin Alfred (Durban) b. and c. Kelvin M. Smith; April 21, 1957.

PATERSON, Raymond Parker (Bulawayo) b. Harold D. Boucher, c. Sylvan G. D. Butler; May 12, 1957.

BOTHA, Hilda Magdalena (Pienaar) (Welkom) b. and c. Merlin D. Caldwell; March 31, 1957.

CAMPBELL, Lynnette Hazel (Welkom) b. Hugh D. Campbell, c. Merlin D. Caldwell; March 31, 1957.

BLESSINGS

TERBLANCHE, Janet Dagene (Mowbray) by Glen G. Fisher; April 7, 1957.

EK, Graham Edmond (Port Elizabeth) by Clarence R. Doller; February 10, 1957.

GROBLER, Sharon Dawn (Ramah) by James H. Thomas; May 5, 1957.

KLUG, Heinz Johann (Durban) by Joseph M. Jakins; May 12, 1957.

CAMPBELL, Duncan Alan (Welkom) by Richard R. Olson; March 31, 1957.

BOTHA, Joey Linda (Welkom) by Merlin D. Caldwell; March 31, 1957.

BOTHA, Andrew George (Welkom) by Merlin D. Caldwell; March 31, 1957.

MARRIAGES

RECKAS, Miriam Alice (Ramah) to Malcolm Douglas McDevitt on December 15, 1956.

FUTTER, Genevieve (Springs) to Lionel Royston Tyler on April 6th, 1957.

ARRIVALS

RICKENBACH, Ella Rosa. From Japanese Mission to Ramah Branch.

DEPARTURES

DUNCAN, Ronald Parker (Springs) sailed for Canada on May 5, 1957.

*Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!*

--William Wordsworth

President Fisher relates this experience that he had while serving as president of the Western Canadian Mission. It was previously published in the Improvement Era.

IN the late winter of 1950 a band of Cree Indians living near Rocky Mountain House Alberta, Canada, sent word to Latter-day Saint mission headquarters that they desired to see a representative of the Church. I had heard of this band years ago, and of their noted Chief Yellowface (now deceased), and I was anxious to comply with their request. Spring came late that year, but in May my first counselor, President G. Gordon Whyte, and I met at the mission headquarters in Edmonton, Alberta, to prepare for a visit to their community.

Our trip took us south a hundred miles and then westward. As we journeyed along in the direction of the setting sun, a feeling of humility came over us, and we stopped to offer a prayer for safety and for wisdom to do the task at hand. We had been advised to talk to an old-timer by the name of Henry Stelfox at Rocky Mountain House, a man who is a true friend to the Indians, and who, it is said, probably knows more about the Indians than any man in Canada. During our visit he told us many of his experiences with the Crees and his old friend, Chief Yellowface, and we were surprised to find that three hours could pass in what seemed to us only a few minutes. As we started to leave, Mr Stelfox said: "Gentlemen, I can see that you are sincerely interested in my friends, and I will be pleased to go with you to the reservation and show you the way."

We had hardly hoped for such good fortune, and as we proceeded that last forty miles, I felt that the Lord had surely answered our prayers.

Mr. Stelfox recalled his last visit with the dying Chief Yellowface, and how the old Indian had counseled: "In all which you do, think of God who gives you life."

It was six o' clock that evening when we reached the river that serves as a boundary for the reservation. To our dismay we found the stream too high to be crossed with the car. After some discussion we decided to send one of the Indians, who were on the other side of the river, on his horse to summon Yelloweyes, chief of the tribe.

The Indian soon returned with the message that the sixty-year old chief was ill in his cabin but would be pleased to meet the white men there. This was rather discouraging news, as neither President Whyte nor Mr. Stelfox could ride horseback. Finally I borrowed a horse, and leaving my companions with the car, I set

THE

YELL

By PRESIDENT FISHER

off to meet the chief. A number of Indian men were already assembled in his cabin when I arrived (Their womenfolk remained outside.) My invitation consisted of one word, "Come," and I stood in their midst.

Yelloweyes made a lengthy oration in his native tongue. Finally, the chief's son-in-law, acting as interpreter, said: "Word has reached us that you are an oil man from the great city of the north—Edmonton. What is your business with the Cree Indian?"

I hastened to explain that I was not an oil man but a Mormon missionary. I was not prepared for what followed, but it shall always remain with me as one of the greatest spiritual experiences of my life. As the Chief heard the word "Mormon", he arose from his bed and walked to where I was sitting and held out his hand. Most of the Indians who sat so silently before now stood and crowded around me, and my heart was filled with thanksgiving as I shook hands with each of them. The hour that followed was truly a wonderful experience.

Chief Yelloweyes immediately said: "For many years we wait for Mormons to come and help our people. Chief Yellowface told us to wait, for he said, 'The Mormons have true religion, and they can be trusted.'"

It seemed that Chief Yellowface must have been highly revered by these Indians. His saying and counsel had become their law. His influence was a real factor in their lives and as we talked I thought, surely this fine old chief was a modern Moses.

I realised the true reason behind the welcome I had received dated back forty years to the trek made by a part of this band to Southern Alberta, and so I was not surprised when Chief Yelloweyes referred to this experience.

He seemed very proud of the fact that he, as a young man, was among this group, and, although only eighteen years of age the impression that he received at that time have remained with him and, as he told me the story, I was thrilled beyond words of expression with the accuracy of his account as

OF FACE

FISHER

compared with my own knowledge of this oft-repeated experience. I questioned him carefully on numerous details and his sincerity and directness left no doubt in my mind as to the actuality of the story that follows.

* * *

NESTLED in the foothills of the Rockies in Southwestern Alberta is a large ranch owned and operated by the Church of Jesus Christ of Latter-day Saints. The ranch is from three to seven miles wide, and some thirty miles in length, including in all 66,000 acres.

In late September, 1908, a band of Cree Indians pitched their tepees on the bank of the Belly River a mile below the ranch buildings. They were tired and anxious, for they had journeyed far and had met with much abuse from the white settlers who had driven them from camping grounds with curses and with insults to their wives and daughters. Three hundred miles they had travelled from the north in search of a people whom the Great Spirit had shown in a vision to one of their young men, of a people who had a book that would tell them of their forefathers and of the Great White Spirit.

There was only part of the tribe camped on the river, with about thirty tepees and possibly two hundred souls. The rest of the tribe were back in their camping grounds in the north, a little over one hundred miles east of Edmonton.

The Crees are a tribe of Indians of higher intelligence and moral character than the average in the northern Alberta. During the signing of treaties by the various tribes with the government of Canada, they maintained their independence and refused to accept the government dole and be confined to a reserve. Their chief and wise counselor, "Yellowface," a man of rare ability and spiritual inclinations, having complete control over his people, replied to the many offers made by the government, "We are a free people; our liberty is not for sale." When offered treaty money by the government, he said; "Any time you get some-



thing for nothing you surrender your freedom or a part of your liberty." They maintained their independence until only a few years ago when the government finally forced them to accept a tract of reserve or lose their hunting grounds.

The year 1908 was a difficult year for this little band. Because of their refusal to sign a treaty they were forced back into the foothills. Hunting was scarce and, as winter approached, Yellowface and his band spent much of their time in search of wild game to be cured for the long months of winter. It was during one of these hunts that a miraculous experience occurred. Yellowface had taken a number of the braves, leaving his young son in charge of the camp. A few days after Yellowface had left, this young man took suddenly ill and seemed to grow steadily worse. He told the people who waited on him that he knew he was going to die and begged them not to bury him until his father returned, or until every spot on his body was cold.

He apparently died, and they kept him in his tent for three days. There was still a spot of warmth over his heart and under his left arm. At the close of the third day Chief Yellowface returned. He viewed his son's body and felt the warmth over his heart. He then took a vessel of oil and moistened the boy's lips, letting a few drops pass between the lips. He offered a prayer and, as he stood and watched his son, the nerves in the boy's face began to twitch and he gradually regained consciousness. The old chief raised him up, putting blankets under his head; they fed the boy broth, and finally he was able to speak to his father.

He told his father that he had been to the the Happy Hunting Ground and, as he was walking along, a man came towards him carrying a book in his hand. He held the book up and said, "This book is a record of your forefathers. Tell your father to take some of his people and travel south until they find the people who have this book." The boy asked how they would know when they had found the right people and the messenger replied: "They will allow you to camp, fish and hunt on their land; they will not seek to destroy the virtue of your wives and daughters; they will invite you into their homes and make you welcome, and treat you as sisters and brothers; and they will give you food and clothing." The messenger then gave a description of the man to whom they must go, and to none other, and cautioned the young boy to tell all of these things to his father. Soon after the boy delivered this message he died and was buried.



Chief Yellowface wasted no time. He called his people together and plans were made to go in search of the people who had a history of their forefathers.

And so it was not by mere chance that his little band finally reached the Church ranch, and camped on the Belly River within a short distance of the ranch house. They were guided by the Lord, and their great faith was soon to be rewarded, for on the following morning four cowboys riding from the ranch spied the camp and, out of curiosity, rode down among them. The Indians at first were afraid that they had come to order them to move on, but to their surprise these men were unusually friendly. They bought some moccasins, gloves, etc., from the Indians and paid no undue attention to the women, and on leaving, invited them to come up to the house.

Here, with joy, Yellowface witnessed a partial fulfilment of the signs. Had not these young men manifested a spirit of kindness and honour? Their faith was renewed, a council was held, and two of the women were sent over to the ranch house, apparently on a friendly visit, but possibly to make sure that the signs was certain.

The ranch foreman at this time was Bishop James S. Parker of Mountain View, who, be-

cause of his ward duties and other interests, was absent from the ranch a great deal of the time. A man and his wife, Mr. and Mrs. Olaf A. Olson, were living on the ranch in charge while Bishop Parker was absent.

When the two squaws arrived at the house Mrs. Olson made them welcome. In her own words she tells of the incident. "I was very pleased to see them, and I had been taught as a child to be good to them, and we had many good Indian friends among the Indians of the Blood Reservation. And so I prepared a lunch for them as I knew this would please them very much. Before they left, without really knowing why, I fixed some parcels of food for them; bread, beans, sugar and dried fruit. Perhaps it was because my heart went out to them, they seemed so tired and lost and poor.

"The next morning the same two women came to the ranch, this time they had a very old lady with them. This old lady had a very young baby in her arms. I think it would be about three weeks old; she was its grandmother. The child's mother had died, and they wanted milk for the baby.

"Just a few months before this time we had lost our nine-months-old baby boy of pneumonia. This was a great trial and heartbreak for us to go through, and so when I saw this little baby, and these people so poorly dressed and with winter so close, I could not help wondering why my little one had to be taken and this child left without a mother? This was a lovely baby and the old lady let me take it in my arms. I held it to my heart, walking the floor, and turned and asked the old lady in the language of the Blood Indians, how much she wanted for this papoose. The old lady waited for a second, and then pointed to Oliver, who was then about five years old, and asked, "How much for your papoose?" I felt my face grow red to the roots of my hair. I thought of my baby's clothes that I had put away. I went and got some of them. I will never forget how my heart yearned and ached for that baby while I put on a warm little shirt, pinned up stockings and put on the warm little booties. Nor will I ever forget the look of thankfulness and happiness in their faces when I put on a little sweater and bonnet and wrapped the baby in a warm shawl and gave it back to them."

Another sign fulfilled.

Within a few short days Yellowface and some of his braves came over to the ranch and asked for permission to hunt and trap. Olaf Olson gave them permission, subject to the approval of the foreman, who as yet was not aware of the arrival of the Indians. Still anot-

her sign was fulfilled, and Yellowface and his band were satisfied that they had found the people they were looking for.

It was now necessary for them to find the man to whom they were to go, and so a young brave by the name of Johnny Bushy, who was the official interpreter, was sent to the ranch house to tell Mrs. Olson of their mission. He related in detail all that had happened. When he finally gave a description of the man whom they were seeking, Mrs. Olson knew at once that their search was ended. There could be no mistake. Bishop Parker fitted the description perfectly. Before leaving, Johnny Bushy swore her to secrecy.

When this news was taken back to the camp, the Indians rejoiced, for surely it would not be long until the "Big Boss", as he was now called, would return. But disappointment was once more to try their patience and faith, for Bishop Parker's visits were always hurried ones. The ward and home were seven miles from the ranch, and the fastest means of going and coming was on horseback, so, although he had been told the Indians were very anxious to see him, he had supposed they were only wanting permission to hunt and trap, or some other of the many favours that the Indians were always asking, and he had made no special effort to see them. They had moved their camp up the river a mile away from the ranch house, and when they came to the house he was not there, for, while at the ranch, he did not stay at the house but was out on the range with the cattle. At last they made known to Mrs. Olson that they had a very important message for him. Several weeks passed.

One day in November there was a blizzard so severe that to ride the range was useless. The snow fell so thick and fast that only a few feet around could any object be discerned. Bishop Parker was at the ranch, and after lunch he proposed to Mr. Olson that they go down and see what it was that the Indians wanted. Mr. Olson was only too glad to go, for he and Mrs. Olson had witnessed the anxiety of the Crees and had been curious to know what it could mean.

The two men arrived at the camp. Smoke was rising from the tepees. These people, too, were not venturing far from shelter. Outside one of the tepees two fur buyers were bartering with Yellowface and the men for some furs and hides, and no one noticed the approach of the visitors until Mr. Olson spoke, telling Yellowface that he had brought the "Big Boss." Yellowface turned; an expression of joy covered his face as he shook hands with the men. He then gave two shrill yells which startled his visitors. He dismissed the fur

buyers without ceremony and led the men to his own big tent in the center of the enclosure. They noticed, as they went towards the tent, that everybody was hurrying in the same direction. At the tent door they noticed quite a commotion going on inside. Several dogs, which had been enjoying the warmth of the tent, were being driven out by the Chief's spaw with a big stick and with so much force behind it that they were losing no time in making their getaway. The chief's two daughters were cleaning up the tent, and they arranged the seat by spreading a robe on the floor and placing a box upon it, then spreading over this a beautiful robe of mountain lion skin. When all was ready, Yellowface took Bishop Parker by the arm and invited him to be seated, placing his interpreter at one side of the tent, standing, and he himself standing opposite where he could see the faces of both. Mr. Olson squatted down by the side of Bishop Parker, and at a signal, all of the others crowded into the tent and sat upon the floor. The two daughters of Yellowface sat directly in front of Bishop Parker with their beadwork. All was done with wonderful order, and all was still. Yellowface spoke, nodding to Brother Parker: "You talk," he said. Brother Parker had not dreamed of the nature of their mission, and he felt a peculiar feeling all during the time they had been gathering themselves about him. What did it mean? Why all this honor? Then he answered, "No, I came to hear you and to see what you want. They said you had a message for me."

"No," said Yellowface, "you have a message for us. Tell us about our forefathers."

Bishop Parker was so surprised and so thrilled at the experience that he hardly knew what to say or where to begin. His life and work had been in the frontier. He had never been a student of scripture nor given to study to a



great extent of any books. He had read the Book of Mormon, knew its truthfulness and worth, and he had studied it in some classes in Sunday School; but, to tell it as he was now expected to do, he felt wholly unable. Offering a silent prayer to his Heavenly Father for help, he began the story of Lehi and his family leaving Jerusalem. He spoke a few sentences then waited while the interpreter repeated the story to the Crees in their own language. It was a never-to-be-forgotten sight—those dusky faces upturned to him, watching every movement of his lips, drinking in with great interest every word he spoke. No one moved. They seemed like statues. For five hours they listened to the story of their forefathers. Yellowface stood raised to his full height. He was tall and straight as an arrow, his arms folded across his breast. He did not move. He asked a question now and then or offered an explanation as to why they had come and of their trials and the sign which they had received. His daughter, with needle in hand and bead in the other, sat for the whole five hours without so much as moving a muscle of her face, it seemed.

The story progressed with wonderful success, for the Lord did indeed help with his spirit and power to bring to the memory of the relator things long forgotten, to give him power when he had waited for the interpreter to repeat his words to the Indians in their own tongue, and his interest had been diverted in watching their expressions and interest, to take up the story again without hesitation and to make the story impressive to the ones to whom it meant so much—who they were, where they came from, why they were dark-skinned and what the future held for them.

When Brother Parker had told his story, Yellowface turned to his people and, in their own tongue, talked for an hour in very serious tones, and, although Brother Parker could not understand the words, he felt the spirit and knew he was teaching them and exhorting them to live good lives. Then, speaking again through the interpreter, he held his right hand up and said he knew what had been spoken was true. "For the Great Spirit has told me here," he said, laying his hand upon his breast. Then he told many things of the legends of his forefathers of the great White Spirit ministering to his people. He also told of experiences his own father had had with visitations from the spirit world, things which he considered so sacred that he begged him not to repeat them for fear they might not be told as they really were. Brother Parker has never revealed these things to anyone.

Night comes early in that country in Novem-

ber, and it was with regret that they had to stop and return to the routine of life. But they were happy, all of them, in the blessings of the day.

The Book of Mormon was placed in the hands of the Cree and there were some among them who could read. Many of them, however, could not and so Mr. Olson invited them to the ranch and, during the long winter evenings, Mrs. Olson read to them.

Concerning this experience Mrs. Olson said: "My husband invited them to the ranch, and many evenings I read to them the Book of Mormon. The living room was not too large, and the furniture was meager; there were not enough chairs, but they would crowd into the living room as many as could and seemed happy to sit on the floor or wherever they could. I would sit at the end of the table with the Book of Mormon. Johnny Bushy would stand beside me. I would read a few sentences and then he would explain it in the Cree language. There was one old man I remember in particular, he was gray and bent and walked with a cane, he wanted to know how it was that his people had always been driven from their hunting grounds by the white people. When explaining over again how ruthless his forefathers had been and how God had cursed them with a dark skin, he made a strange moaning sound and the tears ran down his face.

Yellowface and his band camped for the winter months on the Church property and in the spring returned to their camping grounds near Rocky Mountain House. The following fall they again made a trek to the south and were welcomed back on the Church ranch.

Chief Yelloweyes told me that during this second winter a number of the tribe visited, on occasions, ward services in Mountain View. He said they were welcome both in the homes of the Saints and in ward functions, religious and social.

Regardless of obstacles, problems and condition, it seems to me that our duty today is clear. The Lord led these Indians to our door forty years ago and it is my faith that he will do it again if we do our part.

Obituary

It is with sadness that we announce the passing of one of the stalwart saints of the South African Mission. Sister Theresa Emma Clark passed away on May 30th, 1957, at the end of a long life of faith and devotion to the cause of righteousness. Her exemplary life will stand always as a monument to the sincerity of her testimony of the restored gospel.

— ABOUT THE MISSION —

SPRINGS BRANCH

Meetings: 23 Eleventh Street, Springs
Branch President: H. deC. Hugo. Phone 56-5098
Branch Reporter: N. C. van Niekerk

Sister "Mom" Futter was confined to her bed for a lengthy time during the month. Brother Futter is not feeling well either. However, both these good saints are recovering.

On May 5 Brother Joe Stemmet from Western Transvaal, accompanied by Sister Gre Donker-vliet from Holland, paid our branch a short visit. On this same day the Primary took charge of the evening service. Especially good was a tableau presented by the very junior members. Speakers were Sister Phyllis Armstrong, Sister Nola Troskie and Elder W. R. Wright.

Of very special significance was the Mothers' Day programme presented by the Sunday School on May 12. The primary class rendered a song and a piano solo was played by Sister Nola Troskie.

Branch clerk Tony Harris and his family are enjoying a holiday in Durban.

On May 19 we celebrated the restoration of the Aaronic Priesthood. Branch president Hugo arranged a wonderful programme. The Aaronic Priesthood Quartet sang on this occasion, and talks were given by several of the Priesthood holders. We congratulate the following brethren who were presented with Priesthood awards on this occasion: Noel Futter, Kenneth Armstrong, Wynn Armstrong and Ronald Louw.

RAMAH BRANCH

Meetings: 1 Hunter Street Highlands
 Johannesburg.

Branch President: K. B. Chater. Phone 45-5575
Branch Reporter: Tex. W. Smith

The special interest group of the M. I. A. enjoyed a get-together and musical evening at Sister Matthews home, under the direction of the teacher, Sister Barbara Wrench.

The Relief Society presented an enjoyable dinner-concert this month. On the programme were Jean Moore, Nola Matthews, Olive Wallace Hilda Wallace, and Sister Birdie Matthews. T. W. Smith was the emcee. Sister Joyce Chater and her Relief Society helpers are to be congratulated for a fine evening.

Sister Muriel Barnes underwent a major operation at General Hospital and is now well on the way to recovery. Sister van Niekerk is still on the sick list. We wish these sisters well.

President and Sister Fisher paid Ramah another brief visit. They met with district branch and Relief Society presidencies.

Sunday, May 5, the Primary Association, under the direction of Primary Mothers MacAdam and Morrison, presented a programme by these young people with excellent talks, songs, and a piano solo by little Sister van Rensburg.

Sunday, May 12, was Mothers' Day and a programme of tribute was presented to the mothers by the Sunday School. Song, music and talks were given all commendable and floral tributes were given to the mothers.

The farewell service for the "old Ramah" was held on Sunday, May 19. Several of the pioneer Johannesburg members related memories and stories of years gone by.

PIETERMARITZBURG BRANCH

Meetings: Y.M.C.A., Cor. Longmarket and Buchanan Streets
Branch President R. M. Morrissey Phone 29040
Branch Reporter: Joyce Morrissey

On May 4 we held a very successful cake sale to help raise money for the budget fund.

Sister McCathie has been very ill in hospital, but is now on the way to complete recovery.

We had a lot of illness in the branch this month. Elder Grant Beazer has been ill and went to Durban to recuperate. Elder H. J. Beazer has replaced him. Elder Mark Merrill is in hospital with a touch of pneumonia, but is doing nicely now.

We had a visit from Brother Andries Naude during the month.

On May 17 the branch held a braaivleis to commemorate the restoration of the Aaronic Priesthood. Elder D. C. Butler, the district president from Durban visited us.

BULAWAYO BRANCH

Meeting: Boy Scout Headquarters, 8th Avenue off Lobangola Street.

Branch President: Elder H. D. Boucher
 Phone 5922

Branch Reporter: Marjorie Paterson

This has been a very eventful month in the Bulawayo Branch. We had the Storey family from Umtali and Brother Dick Jakins from Durban visit with us and enjoyed having them.

The Priesthood gave a party on Saturday prior to Mothers' Day in the home of Sister Fourie. Everybody enjoyed the double thickies and hamburgers, and some members had quite a capacity for them.

Sunday, May 12, we held a baptismal service. Brother Paterson was baptized. We wish to welcome him into the branch.

A service was held to commemorate Mother's Day on May 12, and posies were given to all of the mothers.

We bid farewell to Elder L. McCue and welcome Elder Sylvan Butler who has taken his place.

KRUGERSDORP BRANCH

Meetings: Krugersdorp Town Hall Lecture Room.
Branch President: Deryck Vice; phone 660-6232
Branch Reporter: Sister M. Vice.

The little people of the branch were busy this month with special programmes for Easter, Mothers' Day and a special evening service on Sunday, May 5, under the auspices of the Primary Association. We congratulate our Primary Mother and her assistants for all the hard work they put into train the children for these services.

Our branch was represented at the farewell service on Sunday evening, May 19, at the "old Ramah." All those who had happy memories turned out to say good-bye to the old meeting house.

Sister Mary E. Vice travelled up from Margate, Natal, to be present at the meeting. As one of the surviving pioneers of Ramah she was privileged to speak at the farewell service.

We are happy to have Sister Vice stay with us for a while, especially as she has rendered invaluable assistance to Sister Coetzee who is running a regular Saturday morning pancake sale to raise building funds.

Our sincere sympathy goes to Brother Harry Greer whose mother died in Durban recently. Brother and Sister Greer travelled to Durban to attend the funeral.

District conference was held in the new Johannesburg chapel on May 26.

PORT ELIZABETH BRANCH

Meetings: 40 Prospect Road, Walmer.

Branch President: Clarence R. Doller; phone 7620

Branch Reporter: Madge McHugh.

Saturday, May 11, the Relief Society held a supper and evening of entertainment. After the meal was served, the elders got together and put on some skits and then showed slides. We were happy to have President and Sister Fisher, Sister Paxman, Sister Moore and Sister Wiid of Cape Town visiting us.

Sunday, May 12, conference was held in the morning and evening. During the afternoon a missionary conference was held with the elders from East London visiting. Before morning conference started a Mothers' Day programme was held with Shirleen McHugh, Wendy Hayes and Brenda Smith taking part. Aloma Gamble handed the mothers a posey.

During the conference reports were given by the different organizations. In the evening conference we heard from Sister Wiid on genealogy, Sister Fisher and President Fisher.

SALISBURY BRANCH

Meetings: Queen Elizabeth School, Music Hall Moffat Street, Salisbury.

Branch President: Elder L. E. Dahl; phone 44937.

Branch Reporter: Mary Maxwell.

The Priesthood members have started a working meeting every week to raise money for the branch.

Brother H. Hodgkiss has been sustained councillor in the branch presidency, Brother Frost as Sunday School Superintendent and Brother Trotter as assistant branch clerk and leader of the Priesthood group.

An Easter picnic was held and very much enjoyed by all.

We have pleasure in welcoming Brother Trotter from England, Sister Peggy Sparg and Altha van Schalkwyk from Cape Town and Sister Lombard and family from Bellville.

BLOEMFONTEIN BRANCH

Meetings: Red Cross Building, Alexander Ave.

Branch President: S. J. Spear; phone 6819.

Branch Reporter: Sister Mona Spear.

As usual the Saints in this branch are active in all spheres. In the last report there was an omission of the details of a Rummage Sale held at the home of Sister Utermohlen when the amount of £15 was raised for building fund.

During the month a cake sale was held and several pounds were collected for the building fund.

An enjoyable programme was arranged for the first Sunday in May by the Primary.

The Priesthood took charge of the meeting on the evening of May 19.

On the evening of May 14 the Relief Society sisters and members of the Priesthood attended a performance of Shakespeare's "As You Like It," which was performed by members of the Bloemfontein Shakespeare Circle. It was particularly enjoyed, especially by the Relief Society members who are studying Shakespeare's works.

PRETORIA BRANCH

Meetings: Sanlam Building, cnr. Andries and Pretorius Streets.

Branch President: Lionel Bibb.

Branch Reporter: Sheila Bibb.

We were happy to have Brother Danie Pater-son in attendance at Sunday School on May 5. After the meeting he spoke to us about forming a Mutual Improvement Association in the branch to participate in the mission-wide variety festival to take place soon.

After much discussion it has been decided to form a Mutual Improvement Association in the branch. The first meeting was held at the Bibb home on Thursday, May 16. The officers are: Sister A. Richards, president; Sister S. Eibb and Sister M. Cachet, councillors; and Brother J. Cachet, secretary. Though we are a little slow in starting lots of enthusiasm has been shown.

We pray that the Lord's blessing may be with Sister Cooksley that she may be restored to health soon.

WELKOM BRANCH

Meetings: Masonic Hall, Stateway.

Branch President: Elder M. D. Caldwell.

Branch Reporter: Joyce Parkin.

The Relief Society held their first cake sale of the year during the Easter week-end. The sisters were well rewarded for their work.

A branch braaivleis was held and once again a good time was had by the members of the branch, though many complained of aches and pains afterwards.

We were happy to have President and Sister Fisher at our sacrament meeting on May 28. It was wonderful meeting them and we hope that they stop here again soon.

On May 5 the Relief Society presented the Sunday evening programme. Talks were given by the Sisters and songs were sung by the Singing Mothers.

Brother Campbell and Sister Anne Robinson were the main speakers for the Mothers' Day programme. The mothers were each presented with a spray of flowers by the children.

LUANSHYA BRANCH**Meetings:** 121 "F" Avenue, Luanshya.**Branch President:** Douglas Charsley.**Branch Reporter:** Jeanne Charsley.

We are very happy to welcome Elder N. G. Stanford to Northern Rhodesia.

A short but enjoyable programme was presented by the Sunday School on Mothers' Day. The mothers received posies of carnations from their youngest children at the conclusion of the programme.

A sacrament meeting on the evening of Sunday, May 19, was devoted to honouring the restoration of the Aaronic Priesthood. A fine spirit prevailed and the meeting was enjoyed by all present.

BELLVILLE BRANCH**Meetings:** Library Hall, Bellville.**Branch President:** N. J. Goosen.**Branch Reporter:** Mary Dean

On Mothers' Day the Sunday School had a special programme with talks given by two pupils of the junior class, a poem recited by Hugh Barnes and the senior girls singing "Love At Home." Bouquets of white and pink carnations were given to each of the mothers.

We welcome Brother and Sister Richards and son to our branch. We hope they will enjoy meeting with the saints here.

Sister Louw and Sister Lombard are both very well after their recent operations.

It was with regret that we saw Sister Lombard and family leave to join her husband in Salisbury where their new home will be.

DURBAN BRANCH**Meetings:** 144 Silverton Road, Durban; phone 49369.**Branch President:** J. M. Jakins; phone 81290.**Branch Reporter:** Joyce Wahlburn.

Two very successful cake sales were held this month—one for the Relief Society and one for the building fund.

Another building fund event was the Talent Show staged on May 4. The lovely weather combined with the wealth of talent we have among us, made a most enjoyable evening.

Brother Erasmus was a very busy man on May 18 and 19, for as president of the Aaronic Priesthood, he arranged and conducted their commemorative programme, which included a braai on Saturday and a special evening service on Sunday. At the latter, Brother Harlen Doller, Brother Legrand Doller, Brother Pat Fagan, Brother Dale Fagan, Brother Robert Cameron, Brother Wendell Jakins and Brother Malcolm Willson were presented with special awards. Speakers were Brother Erasmus, Brother Fisher, Brother Andries Naude, and a number was rendered by the Aaronic Priesthood chorus under the direction of Brother Fisher.

Brother van Coller is to be congratulated on the lovely day he organized as a tribute to our Mothers on May 12. Highlights, were of course the efforts of the children. Speakers were President Jakins, Brother van Coller, Brother Henning, Sister van Rooyen, Sister Rhynes and Elder Hicken. There were also several fine musical numbers.

We wish to convey to Sister Young our sincere sympathy on the sudden death of her father in Johannesburg.

We also offer our sympathy to Brother and Sister Kotze whose holiday in Durban was cut short by the death of Sister Kotze's father in Johannesburg.

On May 25 an evening baptismal service was held. Sister Ann James was baptized by Elder D. C. Butler and confirmed by President J. M. Jakins.

On May 24 the junior Sunday School room was transformed into the "Cafe Cosmopolitan" by Brother van Coller and his helpers of the Sunday School superintendency. With a background of soft music, dinners were served in the glow of candle-light. The supper was followed by dancing.

MOWBRAY BRANCH**Meetings:** "Cumorah," Main Road, Mowbray.**Branch President:** Alwin Hubert; phone 45275.**Branch Reporter:** Beatrice E. Smith.

We congratulate the Primary Association for putting on a wonderful Sunday evening programme on May 5. The theme of the service was "Symphony of Reverence." Songs, Prayers and participation on the programme by the youngsters gave the branch some idea of the effectiveness of the Primary. Sister Johanna Fourie, Primary supervisor of the mission, spoke at the meeting.

Among the sick have been Brother Theo Rayner and Sister Nelly Geldenhuys. We are glad to report that they both are now well on the road to recovery. Another victim of the flu was Sister Maria Butt, who is now much better.

We offer our congratulations to Sister Helene van Schalkwyk, who was married in Salt Lake City on May 10. Before her wedding, Helene phone her mother in Cape Town.

The morning Mothers' Day programme, May 12, was the childrens' tribute to their mothers. Brenda Smith led the sacrament gem, the little ones sang "Mother Dear", and Frank Jefferies and Joyce van Schalkwyk gave talks. In the evening the speakers were Sister Rosa van Schalkwyk and Elder K. L. Hadfield.

Both Richard and Gregory Osborne have been ill. Sister Margaret Park has also been on the sick list.

After literature lesson on May 16, the Relief Society held a baby shower for Sister Joan Osborne.

Sister Zoraida Williams is touring the Union on a genealogical research journey.

Sacrament service on May 19 was held under the direction of the Aaronic Priesthood. Some of the new members and some of the young members of the group spoke. Before closing Brother Aiwin Hubert presented awards to some of the Priesthood holders.

On the afternoon of May 19 a group of Relief Society sisters visited Sister Elizabeth Neale in Conradie Hospital and gave her a birthday party. This dear sister, who has spent so long in hospital, continues to be a source of inspiration to all who know her.



Joseph is a fruitful bough, even a fruitful bough by a well ; whose branches run over the wall: The archers have sorely grieved him and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob ; (from thence is the shepherd, the stone of Israel :) Even by the God of thy father, who shall help thee ; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.—Genesis 49: 22-26.

An important writing was produced in 1554 in the Quiché Maya Indian language of Guatemala and . . . "Signed by the kings and dignitaries of the Quiché court." It is known as the TITLE OF THE LORDS OF TOTONICAPÁN. It was first translated into English by Delia Goetz in 1953. The record claims that the ancestors of the Quiché Mayas . . . "came from the other part of the ocean, from where the sun rises, a place called Pa Tula, Pa Civa (meaning Bountiful) . . . and they came from where the sun rises, descendants of Israel, of the same language and the same customs . . . They were sons of Abraham and Jacob."

—Milton R. Hunter, *Archaeology and the Book of Mormon*.

An interesting sidelight . . . is the distinctly Semitic cast of countenance of some of the ancient sculptures and murals found at Chichen Itza (Yucatan, Central America) and in other Maya cities. The dignity of face and serene poise of those carved or painted likenesses is strikingly Hebraic.

—Theodore Arthur Willard, *The City of the Sacred Well*.

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